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Yale Divinity Quarterly

VOL. X JANUARY, 1914 No 3

THE RELIGIOUS PHILOSOPHY OF W. E. HOCKING

D. C. MACINTOSH

It ought to be recognized more widely than it apparently is that Professor W. E. Hocking, of Yale University, has written one of the most noteworthy books that has appeared on the subject of religion within the present generation.[1] It is remarkable for its literary style, its prophetic insight and its philosophical originality. In the time which has elapsed since its appearance in June, 1912, the reviews have frequently compared the style of the book with that of Carlyle, and sometimes with that of Emerson. It expresses a profound appreciation of the nature and value of personal religion, especially in its more mystical aspect, and is thus calculated to be an antidote to the all too prevalent tendency to regard as evidence of intellectual acumen what is in large part simply the result of spiritual coarseness, viz: the seeming inability of individuals to realize their need of vital religious experience, or to appreciate its value in the lives of others.

This prophetic note in Hocking's work, like its literary quality, has been dwelt upon by many of the reviewers; we shall therefore not enlarge upon it here. But, singularly enough, there has been a very general failure on the part of the critics to point out the originality and the unique historical significance of the author's philosophical position. Something of this is what will be attempted here, although, by reason of the necessarily nar-

[1] *The Meaning of God in Human Experience.* Yale University Press, New Haven.

row limits of the space at our disposal, only the briefest characterization can be attempted.[2]

We should recall, to begin with, that in the history of philosophy there have been three elemental types of idealism, the mystical, the logical and the psychological. Mystical idealism, the product of a suggestion arising from the lapse of all consciousness of physical objects during the mystic trance, assumes that the physical world is a world of illusion, of mere subjective appearance. Logical idealism, in view of the fact that all that is or can be predicated of the object in any instance is a predicate, an idea, assumes that reality is essentially idea. The relation between subject and predicate is assumed to be one of simple identity, so that ultimate reality *is* the absolutely satisfactory predicate, or system of predicates, the "Absolute Idea." Psychological idealism, noting in the first place that the objects of illusory and hallucinatory experience depend upon their relation to the conscious subject for their existence, and in the second place that all objects of which we are conscious are *ipso facto* related to the conscious subject, concludes that reality is dependent for its existence upon its relation as object to some conscious subject. Examples of each of these elemental types of idealism are afforded by the history of philosophy. The original Hindu philosophers were probably at first simply mystical idealists; but, at any rate, Western thought affords us a good example of this type in Meister Eckhart. To illustrate logical idealism, Plato will serve; and as an example of psychological idealism, Berkeley.

Besides these three fundamental varieties of idealism, there are also the forms which result from the combination of the elemental types. In the first place, there is the mystical-logical form, well represented by Plotinus. Then again, there is the combination of the logical with the psychological, which has been, since Hegel, the most characteristic form of idealism. In this logical-psychological idealism each individual physical object is regarded as a combination of the universal or logical idea with the particular or psychological idea. It assumes that the uni-

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[2] A more extended discussion of Professor Hocking's philosophy of religion will be found in an article by the writer in the *Philosophical Review* for January, 1914.

versality of the logical is retained, even when combined with the concreteness of the psychological; upon which assumption is built the dogma of reality as the "Concrete Universal." Finally, so far as combinations of two forms of idealism are concerned, in our own day we have the mystical-psychological idealism of Bergson. We would not say that Bergson is himself a mystic in the religious sense; and yet, as some of the ancient Hindu philosophers combined with their mystical doctrines a certain anticipation of psychological idealism, so in the intuitional method of the modern French philosopher, and in his doctrine of the identity of matter and pure perception, we have a psychological idealism traveling fast and far in the mystical direction.

Now there is but one other possible combination of the elemental forms of idealism, and that is the union of all three, the mystical, the logical and the psychological. It is the distinctive characteristic of Hocking's idealism that it attempts this synthesis; it is a mystical-logical-psychological idealism. From this point of view it is easy to see that special interest will attach for Hocking to the systems of Hegel and Bergson; his self-imposed task is that of supplementing each by the addition of an element contained in the other. Or one might even say that he supplements the idealistic systems of Plotinus, Hegel and Bergson in turn, by adding to each the missing element contained by the other two. Hocking's own system, from this point of view, is the most highly integrated form of idealism possible; in its main characteristics it would seem to be the last word in the idealistic construction of philosophy.

This estimate is confirmed when the new mystical-logical-psychological idealism is contrasted with certain recent special developments of idealistic philosophy. The most characteristic variety of logical-psychological idealism is the monistic type, represented by Hegel. It is absolute idealism in its modern, as opposed to the ancient, Platonic form. It views ultimate reality as the Absolute Idea, not the abstract, but the Concrete Universal, the unity of all reality and rational thought in one completely experienced, completely rational thought-system. There is, however, a pluralistic, personal idealism, concrete but unduly subjective, representing a disintegration of absolute idealism in the tendency to eliminate the logical idealism and thus to

return to a mere psychological idealism. This personal idealism is, in most cases, tempered by the retention, not of mystical idealism as a whole, but of a theistic metaphysic, which relieves to some extent the subjectivity of the interpretation of physical reality; physical objects are interpreted in terms of psychology, human and divine. A second product of the disintegration of absolute idealism is the abstract idealism of many German neo-Kantians. Here the physical object is interpreted as a thought-construct constituting an element of "experience," though not necessarily of the actual experience of any individual, human or divine. This idealism escapes subjectivity, but only at the expense of all concreteness. A third disintegrated variety of modern idealism is what may be called the spiritual idealism of Eucken, or the "religious idealism" of his English disciple, Boyce-Gibson. Here an idealistic interpretation of the physical object is retained, not on intellectual grounds, but for its supposed spiritual, and especially religious value. This manifestly marks such a disintegration of absolute idealism as leaves almost nothing but a relic of the original idealism of the mystics. In contrast with all these disintegrated forms, Hocking's highly integrated idealism represents a largely successful attempt to preserve the monistic logical-psychological idealism of Hegel from disintegration, by the addition of the mystical element.

But the contrast between Hocking's idealism and other forms of absolute idealism is no less suggestive of the historical importance of this new philosophical system. For our present purposes the varieties of modern absolute idealism are most naturally classified as follows: the original construction, the destructive or critical movement (represented by F. H. Bradley's "Appearance and Reality"), and the later reconstruction. These may be designated for convenience the pre-Bradleian, the Bradleian, and the post-Bradleian absolute idealism. Pre-Bradleian absolute idealism maintained that all reality was to be viewed as one thought-system present in the immediate experience of one all-inclusive and all-constituting Mind, in and for which the qualities and relations obtaining for rational human experience are still fully valid. The Bradleian absolutism, while retaining the view that ultimate reality is one system of immediate conscious experience, maintained that it was self-contradictory to suppose that

in this absolute Experience the contents of finite experiences could be included without change; hence what man experiences is but appearance, not ultimately real, but possessed of some lower degree of reality. Post-Bradleian absolute idealism, while inclined to admit much of the Bradleian criticism, nevertheless attempts to save the essentials of an idealistic view from the agnostic absolutism of Bradley. Pre-Bradleian absolutism may be subdivided again into the intellectualistic and the voluntaristic varieties, the former being represented by Hegel and the English Hegelians from Stirling to Caird and Watson, and the latter by Royce. In the intellectualistic variety the absolute idea is regarded as being determined by rational thought; in the voluntaristic, the absolute idea is held to be determined not by mere thought, but fundamentally by purpose; it is the fully explicated meaning really intended by every finite purpose. The Bradleian criticism rejects the ultimate validity of human thought and purpose, and holds that the Absolute could be known only by an immediate mystical intuition. This only conceivable way of knowing absolute reality, however, is regarded as humanly inaccessible. The post-Bradleian reconstruction of absolute idealism may be subdivided into three classes: the intellectualistic, represented by B. Bosanquet; the voluntaristic, represented by A. E. Taylor; and the mystical, represented by W. E. Hocking. In Hocking's view the intellectualistic and voluntaristic avenues of approach to the absolute idea are not to be rejected, except as inadequate and needing supplementation; and this needed supplementation he claims to find in the intuitive awareness characteristic of religious mysticism. Thus Hocking claims actuality for that mystical knowledge of the Absolute which, according to Bradley, would alone be adequate, but of the human possibility of which he was compelled to despair.

Herein, then, lies the unique significance of Hocking's idealism. For the first time in the history of philosophy we have a definite combination of all three elemental forms of idealism, the mystical, the logical and the psychological. As such, it is also, as we have seen, a synthesis of former partial combinations of these elements. It would seem, therefore, that there can be no further fundamentally new form of philosophical idealism; all possible combinations of the three elemental types have now

been made and if there is anything of permanent value in theoretical idealism, it must surely be either expressed or implied in Hocking's philosophy. He has the values of this line of speculative thought safely "cornered."

In the opinion of the present reviewer it is only upon the basis of a radical distrust of idealistic speculation generally that the critic can reasonably hope to successfully attack this well-fortified system. Of opposition to *practical* idealism, there need be no thought; that *ideals* are valid and practically efficient, and that the universe must be interpreted in such a way as to allow for this, the critic might himself be the first to maintain. But with *theoretical* idealism, the doctrine that the physical universe is essentially *idea* the case is obviously different. In each of its elemental types the supporting considerations seem incurably fallacious. That physical objects lapse from consciousness after the mystic has sufficiently concentrated his attention upon the religious Object, does not prove that physical objects are unreal. That we represent things in our judgments by means of ideas, does not prove that the represented things are ideas. And that all things of which we are conscious are necessarily related to the conscious subject, does not prove that all things of which we are or can be conscious are dependent for their existence upon their relation to some conscious subject, even if there are some contents of experience (illusory elements and hallucinatory objects) that are thus dependent. And if all the elements of theoretical idealism are not simply "inadequate," but fallacious and therefore dogmatic, is it likely that any combination of these elements can completely deliver itself from fallacy and dogmatism? And must not any dialectic which may be devised for the support of such a combination be ultimately unconvincing?

But there is another and even more important side of Hocking's thought,and with this we can more fully agree. With the absolute idealism in relation to the physical object, the validity of which we have questioned, there is combined an absolute realism in relation to the religious Object, God. The dialectic which leads to the thought of an Absolute Mind is confirmed, it is claimed, by the religious experience of the reality and immediate presence of God. But is not religious realism able to stand on its own feet, without the precarious support of physical

idealism? Why should not physical and religious realism be similarly based upon an objective interpretation of physical and religious perception? Hocking is right enough in asserting the need of subjecting the assurance of the mystic to philosophical criticism, but he makes the mistake of using as his critical norm a philosophy—absolute idealism—which, as we have intimated, is itself in urgent need of being criticized. The natural result is that some of the suggestions of the mystical state which are not borne out by subsequent practical experience are nevertheless regarded as true, for the reason that they coincide with certain characteristic doctrines of this same absolute idealism.

It is entirely consistent with his adherence to physical idealism and religious realism that Hocking should attempt to revise the ontological argument for the existence of God, and to present it in a more empirical form than any in which it has hitherto appeared. In general it is argued that the idea of God implies the experience of God, so that, since our experience of God involves the reality of God, we can assert the existence of God on the basis of the idea of God. With this argument, in so far as it is based upon religious realism, we can readily agree. The only conclusive argument for the existence of God, ultimately, is the empirical argument. We know *that* God exists if we are conscious of having had personal experience of the divine Reality, although *what* God is can only be properly determined through a scientific theological procedure, dependent always upon verification in religious experience. And so, if what Hocking means is that *when we have the right idea of God, we shall know that God exists, because we cannot have the right idea of God except as it is based upon and legitimately derived from a genuine experience of God,* we would claim not only that his position is a tenable one, but that it includes the most important insight that can come to the philosopher of religion.

But this is simply the empirical argument; to call it the ontological argument is likely to cause confusion. Probably it is because our philosopher still clings to the belief that the true idea of God can be obtained by way of an idealistic interpretation of the physical world, apart from the confirmation of this idea in the distinctly religious—or, as he would call it, the mystical—experience, that he seeks to assimilate his thought to the classical

ontological argument. We would contend, however, that the Absolute Mind which the philosopher thinks he knows by means of an idealistic interpretation of the physical world, is simply an idol, a "concept without intuition," a fiction of human thought. That is the true God who is known in and through the most critical and scientific *practical* religious experience.

But, whether these animadversions of the reviewer are justified or not, the book before us is pre-eminently one to be read, not primarily "to contradict and confute," but "to weigh and consider." It undoubtedly belongs to what De Quincey happily designated "the literature of power."

THE OBLIGATIONS AND OPPORTUNITIES OF A RESOURCEFUL CITY CHURCH

OSCAR E. MAURER

EDITOR'S NOTE: An address given at the annual meeting of the Congregational Home Missionary Society in Kansas City.

The first obligation of a city church is to find out why it is in business. We should be able to assume that it is clear on that point, but such assumption is not always justifiable. Many a city church with great resources is marking time because it doesn't know in what direction to march. It ought to know. It ought to decide whether it is to constitute itself an ark of safety, or an ambulance, or an almshouse, or a forum, or an ethical culture society. And if, by the grace of God, it has vision enough to see that it is primarily none of these, but first and foremost a body of human beings engaged in the task of making a living religion liveable—then it ought to believe that the power of the church is none other than the power of the Holy Ghost. In the language of business, every church ought to believe in its "line"—

it should be convinced that it "has the goods," that these "goods" are of eternal value and of redemptive power, able to save the city and to make it holy.

When the city church which has suddenly found itself confronted by new and alien problems has become dead sure of its reason for being—then its next obligation is the tremendously difficult but absolutely necessary duty of adaptation. What are the usual resources of the well-established city church? Well, there is the ecclesiastical organization, composed of men and women associated together for the support of a religious enterprise and recognized by the laws of the state. Then there is the plant, in the shape of a house of worship and parish building with their equipment. Then there is the working capital in the form of endowments or current income, more or less stable. Then there are the workers, clergy and paid laymen, reinforced by enthusiastic and loyal volunteers. Finally, there is the field consisting of a community large and varied enough to make the work of the church necessary and possible. The city church usually has these resources. But my chief contention is that no church, however well equipped, is really resourceful in the efficient sense of the word, unless it has the other great, spiritual asset of adaptability.

You have all brought your practical problems to this session, and so have I. The reason for many, for most of the city church failures, in the past few years, has been the lack of adaptability. Churches with splendid resources find themselves immobile. Sometimes one is tempted to accuse them of having ossified joints from long sitting still, but that isn't fair. They are more like mechanics who have gotten so used to making one set of motions in their craft that they can't learn new ones. The most necessary and the most difficult duty of the city church in New England to-day is the duty of adapting itself to a vast change in the character of the field. Now, I want to give it as my honest opinion and my grateful testimony that the eastern churches are showing a splendid spirit, and a consecrated willingness, in grappling with the problem. But the difficulties are almost incredible. Some of us younger men, especially if we savor of the west, are guilty of laying very unjust accusations at the doors of New England conservatism. Well, there is some

conservatism left down east—but that isn't the whole reason for our slow advance. Apart from the personal element, institutions and organizations of the church in their very construction have become fixed and rigid, so that often a complete reorganization is necessary before any aggressive work can be done, even after the people themselves are splendidly willing to advance.

This is our chiefest obligation, to study our field, not as we think it is, but as it *is*, and then adapt our work as a religious society to meet not our convenience or desire but to meet the needs of the field, at whatever cost, forgetting neither the rich nor the poor. The obligation rests upon us, and the burden of proof rests upon us. The church is accused of being an exclusive society, stooping in condescension, to those it would help, and frowning with Pharisaical disapproval upon the unregenerate. The church must prove that it has a place for every man who is willing to rise and follow Christ. We must prove it, for remember that we have not been guiltless of the sins of the elect. The church is accused of being capitalistic, not only by the socialist orator on the Green, but by the timid scrub-woman who tells the deaconess that she doesn't like to come to church because she can't afford to rent a sitting. The church must prove that it requires every man to make the great renunciation, and that it values character above cash. We must prove that we are not capitalistic brethren—and that's a hard thing to do, for there is the Society's Budget in the offing, and pew-rents count. It is a hard thing to do, but a beginning will at least be made when a church shows that it is really in earnest in the attempt to make a religious democracy of itself—a brotherhood of the burning heart. Scores of our old First Churches are in a position to say to the community, regardless of denominational or social lines: "We exist not for ourselves nor for our traditions. We helped make the city and we belong to the city. We belong to you. Take us at our word, and help us work out our problem together." My experience is that those whom we call the "unchurched" will listen to such speech as this, and that to a surprising extent they will come. The trouble is that we assume they aren't interested We stand on our church porch and watch the crowds go by and they seem like a brutal, money mad, pleasure loving mob. Follow them to a moving picture theater and you will find them responsive not

only to the exploits of "Arizona Red the Train Robber King," but to the mute appeal of the Passion Play. We assume that they are irreligious. The fact is that their lives resemble some of the little rural churches one sees in the German provinces. The exterior is unpromising, and the mud reaches to the door. But within, the altar is clean and tidy, and there are fresh flowers at the foot of the cross.

If we make an appeal which they can understand, even at the expense of our ecclesiastical grammar, they will come. And I have not found them unreasonable. Only we must mean what we say—the people as well as the preachers. And when these brethren point their fingers at some damnable social injustice, and say "Why does the church stand for that?" we must be able and ready to say, "The church doesn't stand for it, and with God and you to help us, we will put a stop to it, forever."

Three-fourths of the inefficiency of city church work is due to sheer maladjustment. In most cases the church is conducted for the convenience of the saints, which is another proof of the power of the minority. The city church doesn't need to rush into a complex institutional program. Often that policy is a *placebo* for the suddenly uneasy conscience of its members. A church owes it to the municipality which exempts it from taxation, to make the Sanctuary available to every man, woman or child that wants to use it, and at the hour best suited to his convenience. I am a thorough and hearty believer in the need of institutional work, and Center Church spends thousands of dollars for that purpose. The principle which I am discussing applies to every form of institutional activity. I meant to speak of great adaptability in providing public and private worship. There are literally scores of city churches of our faith and order, standing like grim citadels in the hearts of crowded cities, with hundreds of people passing their doors every day, yes sitting down on the church steps to rest. I call these churches citadels advisedly, because it would take an army of sappers and miners to break into them on a week day. And on Sunday the vigilant sexton jingles his keys at the heels of a tarrying worshipper, in his anxiety to turn out the lights. We say that people will not stay and pray. How do we know? We lament that they will not come to church. That means, doesn't it, that they do not

come to the ten-thirty church, or four o'clock church, or seven-thirty church, or in other words, that they won't conform to our schedule. I believe that it is the obligation of every city church to adapt its house and its hours of worship to the needs and desires of the people of that city. Many a minister who is trying vainly to breathe the breath of novelty into a mid-week prayer meeting for the benefit of a handful of gospel-surfeited elders, would do better to hold an early service Sunday morning, for the benefit of men and women who work six days in the week, and whose only chance for a breath of air is on Sunday. Hundreds of working people can't come to the Lord's Supper after the morning service, because they are solely responsible for their family's dinner. Many a business man would gladly give up thirty minutes out of his lunch hour to sit in a church all by himself, for a little time of thought and prayer, if he could get in without using a jimmy.

The day after the Titanic went down, some of us in New Haven felt that we wanted to pray. So we went to Center Church at noon and rang the bell. Three hundred people, mostly business folk from the center of the city, Romans, Protestants and Jews, answered the call. I suppose there were some prayers for the dead offered up there. I'm sure that I hope so. Several years ago we began a five o'clock communion service, and people are coming to the Lord's Supper who never came to us before. I notice that some make the sign of the cross when they take the bread. Last spring we began a daily noon-day service. The average attendance has been one hundred and twenty-seven, with a majority of men. One of our churches conducted a people's forum last winter, Sunday evenings, and the Socialists voted to give up their Sunday night meetings, so as to attend. This summer, Center Church established an open-air pulpit on the New Haven Green. The deacons spent a sleepless night but were on hand Sunday afternoon—and so were three hundred others. A group of laymen rented a moving picture outfit in August, and financed a month of services among the Italians. Not a picture was shown which was not seriously and distinctly religious. The average attendance was four hundred. I dare to speak of these things because they have been done, not only in New Haven but by other city churches of New England, once thought cold and

inflexible, but who are grappling with the problem of adaptation. The resourceful city church must recognize the instinct of worship—and meet its demands.

The third obligation of the resourceful city church is the willingness to take the consequences of adapting itself. And that isn't a light thing. It may mean the entire change of the atmosphere and character of the institution. To some people, their pew is simply another room of their house, in which they can be assured comfort, privacy and solitude. These people are in for a jolt. In one church where the wider outlook had been preached vigorously, an anxious deacon led the minister to a certain pew one evening, and pointed out a smudgy hand-print on the new dove-colored upholstery. The minister had a sublime illumination which enabled him to say, "Isn't that glorious, Deacon? Please God, we'll soon have one like that on every pew in the church."

BOOK REVIEWS.

The Italian Helper for Christian Workers. By Angelo di Domenica. The Griffith & Rowland Press, Philadelphia, 1913. Pp. 143.

This convenient little hand-book by a recent graduate of the Yale Divinity School is designed to aid the English-speaking Christian worker who is desirious of doing missionary work among Italians. It is at once an introduction to the Italian language and a book of readings and conversations expounding the point of view of evangelical Protestant Christianity, as distinguished from Roman Catholicism. The book also contains a number of Italian hymns and liturgical forms, and ends with concise Italian-English and English-Italian vocabularies.

D. C. Macintosh.

The New Philosophy of Henri Bergson. By Edouard LeRoy. Translated by Vincent Benson. Henry Holt & Co., New York, 1913. Pp. X+235.

In the present flood of Bergson literature unique interest at-

taches to this warmly sympathetic exposition of the French philosopher's views by the well-known Modernist, Edouard Le Roy, whose former work, *Dogme et Critique,* with its very extreme and none too constructive religious pragmatism, may almost be said to have merited the papal denunciation. In the present work the center of interest for many readers will be in what is said of the place of religion in the new philosophy. The author claims that no one to-day would be justified in forecasting the conclusions to which the doctrine of creative evolution will one day undoubtedly lead on the subject of religion. "More than any other," he adds, "I must forget here what I myself may have elsewhere tried to do in this order of ideas. But it was impossible not to feel the approach of the temptation." In the last appendix, however, we are informed that, while Bergson will say nothing for publication on the subject of religion so long as his method does not lead him to results as positive as those of his other works, "because he does not consider that mere subjective opinions are in place in philosophy," he has nevertheless in a recent letter expressed himself as follows: "The considerations put forward in my *Essay on the Immediate Data* result in an illustration of the fact of liberty; those of *Matter and Memory* lead us, I hope, to put our finger on mental reality; those of *Creative Evolution* present creation as a fact; from all this we derive a clear idea of a free and creative God, producing matter and life at once, whose creative effort is continues in a vital direction, by the evolution of species and the construction of human personalities."

D. C. MACINTOSH.

The Philosophy of the Future. By S. S. Hebberd. Maspeth Publishing House, New York, 1911. Pp. 251.

This book, as one would gather from the title, is marred by its pretentiousness and its very contemptuous attitude toward the "ridiculous," "silly," "nonsensical," views of the many eminent thinkers from whom the author, who seems to be a sort of Ishmaelite in philosophy, finds himself obliged to differ. Still, this little volume, which, as we are informed in the preface, has cost its author more than half a century of toil, must be ac-

knowledged, in spite of the prejudice with which we begin its perusal, to have certain just claims to our interest and attention. Mr. Hebberd, who, philosophically speaking, seems, like Melchizedek, not to have any pedigree in particular, is old fashioned enough in his ideas and independent enough in his thinking to be decidedly heretical from the point of view of almost any of the many contemporary schools of philosophical thought. He has succeeded in imparting a certain air of novelty to the ontological argument for the existence of God, and to the argument for immortality drawn from the irreducible unity of the soul!

The fundamental doctrine of the book, as is most proper in "the philosophy of the future," is quite simple. It is the principle that the sole essential function of thinking is to discriminate between cause and effect. "All thinking becomes impossible, if we cancel causality." But, it is claimed, the conception of a *sufficient* cause, fully understood, is seen to include unity, infinitude, freedom and—because the infinite cannot act for the purpose of serving itself, but only for the sake of others—love. But the idea of such a cause coincides with the theistic conception of God; therefore, it is asserted, from the idea of a sufficient cause, which we must posit if we think at all, the existence of God has been proved.

The argument for immortality is based upon the interpretation of the soul as the cause of the psychic activities. Whatever is a *true* cause—that is, irreducible and unitary—is imperishable; only complexes are destructible. Wherefore, "it is stupid to deny to such a cause as the soul the imperishableness we concede to unconscious things."

The critical reader will find in this volume much that will seem to him dogmatic, inconsequential, and incompletely thought out; but it may also be that he will find in it at the same time more stimulus to thought than in some works that have fewer conspicuous faults.

D. C. Macintosh.

A Vital Ministry. By W. J. McGlothlin, Ph.D., DD. Fleming H. Revell Company, New York, 1913. Pp. 192.

This is an age in which "efficiency" is the keynote. This is the

note Professor McGlothlin has struck in his little book on the work of the ministry. The ideal of a vital ministry is the production of Godlike men and women. Life, not institutions; men, not ecclesiasticism, are to be the objects of the thought and effort of the ministry. In clear, forceful terms the author sets forth the minister's relation to the modern world, to truth, to theology, to his sermon, to worship, to art and architecture, to the Bible, to his church and to social questions. He gives us a high ideal and points the way to it by showing that our work is "not the preservation and propagation of theological systems, and ecclesiastical customs and organizations, but fellowship with God in the task of producing a perfect humanity."

V. W. C.

Jesus the Christ. By T. J. Thorburn. Scribner (T. & T. Clark, Edinburgh). Pp. xix+311.

T. J. Thorburn, D.D., LL.D., in his "Jesus the Christ—Historical or Mythical?" has "attempted to trace in outline the development of the historical heresy" of the nineteenth century "from its rise in the mind of the quondam Hegelian theologian Strauss, through the hasty and sweeping negations of Bruno Bauer, the reckless statements of Mr. J. M. Robertson, and the critical theories of Professor W. B. Smith and others, down to its recent issues and culmination in the extreme and impractical idealism of Professor Drewes." He gives a full summary of sources, and disproves arguments and conclusions in masterly fashion. His work shows thorough scholarship and leaves one clearly convinced that while there is abundant compelling proof of the historicity of the personal Christ, all attempts to disprove His historicity have been failures.

While the author has succeeded in presenting the gist of his work so clearly in the preface and concluding chapter that except for scholarly purposes one would not need to read further, he has given us an excellent reference book.

This work plus "The Passion for Reality" by Dorimus Scudder is a magnificent contribution for convincing the as yet perplexed of the reality of Jesus Christ.

H. H. BENEDICT.

Spiritual Culture and Social Service. By Charles S. MacFarland. Fleming H. Revell & Co., New York. Copyright 1912. Pp. 222. $1.00.

Dr. MacFarland sets before us in clear and simple outline, a few of the salient points where the life and teachings of the Master dip deep into the complicated life-problem of to-day. Consisting, as it does, of a number of recent efforts of the author to guide the thought of his congregation, the volume fairly glows with the warmth and vigor of the spoken word. The figure and precepts of the Master are ever in the foreground while a setting of modern men and conditions are skillfully introduced around Him. We have no critical and exhaustive survey of Jesus' social teachings, but unconnected glimpses, inspiring draughts from the deeper springs of His personality. The dominating aim of the book is to present and clarify the sympathetic unity, the essential identity of spiritual culture and social service. The real culture of life, as contrasted with a culture synonymous with a certain gloss or varnish, is something that permeates to the very depths of character, and is both cause and effect of two inseparable elements of the Christian make-up—fellowship and mutual helpfulness with our neighbors and constant recourse to the great Source of Power. From cover to cover, practical though it is, the book is of marked inspirational value.

D. F. D.

Worship in the Sunday School. By Hugh Hartshorne. Published by Teachers College, Columbia University, New York, 1913. Pp. vii+210.

The author of this little book will be remembered by many as a member of the Class of 1911 in Yale Divinity School, and as editor, during his final year in the school, of this Quarterly. During the past two years he has been pursuing special studies in the psychology of religion and religious education under the direction of Professor G. A. Coe, of the results of which the volume before us is a partial embodiment.

The author follows Coe in his definition of religion as the seeking of adequate, permanent and unified human values—a definition which seems to the reviewer to be open to the objec-

tion that it identifies the species (religious life) with the genus (spiritual life), and defines the latter instead of the former. The chief criticism to be urged against this procedure is that it does not sufficiently guard against the *substitution* of the other spiritual values (intellectual, æsthetic, and especially moral and social) for the distinctly religious. Neither Coe nor Hartshorne, however, go so far in this direction as do some other recent writers on the psychology of religion and religious education. Indeed, in that part of the book under review which describes the author's very interesting "experiment in Sunday-School worship," it soon becomes evident that what is really advocated is the application of scientific pedagogical methods to the spiritual, and especially the moral education of children in the Sunday-School, *with special dependence upon training in distinctly religious attitudes of mind.* And it is here above all that Dr. Hartshorne's book has an important contribution to make toward the solution of pressing practical problems of moral and religious education. It is a book for every pastor to carefully read and recommend or pass on to his Sunday-School superintendent. The latter may perhaps find the more theoretical parts of the work—chapters V and VI, which deal with the psychology of feeling—beyond his depth, but in the other chapters there is enough of stimulus and suggestion vastly to improve, if followed, the spiritual efficiency of our Sunday-Schools.

Dr. Hartshorne is to be congratulated on having earned by his work as principal of the Union School of Religion and the production of this noteworthy little book, the right to be recognized as an expert in Sunday-School work.

D. C. MACINTOSH.

The Pulpit and the Pew. By the Rev. Charles H. Parkhurst, D.D. Yale University Press. Pp. 195. The Yale Lectures delivered on the Lyman Beecher Foundation for 1913.

This last series, like its predecessors, is a study of a personality as well as a study of preaching. And the personality, as ever, is a sermon as well as a sermonizer. Seventy years of age, for thirty-two years the successful pastor of the Madison Square Presbyterian Church in New York City, a vigorous foe to or-

ganized vice and a power for civic betterment and for social righteousness, Dr. Parkhurst appears here as a preacher whose "eye is not dimmed, nor his natural force abated." All his ethical and spiritual ruggedness, his uncompromising, unbending rectitude, his passion for God are constantly impressed upon the reader. Not that this ruggedness and rectitude and passion are hard and Stoical, lacking warmth and fragrance. If we are reminded at times of John Milton, the stern Puritan, it is not long before we are brought face to face with Bernard of Clairvaux, the mystic lover. There is something of the Matterhorn and something of Vesuvius in the man and in his message; and it is this combination in a strikingly original and magnetic personality that has given Dr. Parkhurst his perennial freshness and power.

To many these sermonic addresses—for this will indicate the character of the lectures—will come as a kind of religious and homiletic tonic. They are full of ozone, life, color. Suggestions for sermons are everywhere. Striking illustrations abound. "The style is the man," the perfect expression not only of the thought but of the speaker, as characteristic and as inimitable as that of Ruskin or of Carlyle, while the message burns like the bush with the presence of the living God.

In a large measure the chapters are naturally and necessarily autobiographical. In the lectures on "The Preacher and his Qualifications" and "Pulpit Aims" we see the overmastering purpose and feel the secret of the success of the speaker's notable ministry. "Love Considered as a Dynamic" glows with his own warm feeling and appreciation of affection, while in the discussion of "Ministerial Responsibility for Civic Conditions" his friends may see the precipitate of his twenty years' battle with the organized forces of evil, political and social, in New York. "Dealing With Fundamentals" presents the bed-rock upon which his theology rests. The book closes with a study of "The Sanctuary and the Sanctuary Service."

If one were inclined to criticize, it would be easy to point out the fact that Dr. Parkhurst's style lures him into using words that cut and sting needlessly. A teacher has the right to indulge in paradox and even in exaggeration, as Jesus did, in order to produce the requisite moral shock and reaction; but here some things are stated so baldly, so entirely without modification, that

the mind revolts from them, even though the reader recognizes the truth that was in the writer's mind. Such a statement as that "heart" is a word constantly recurring in Scripture while "brain" is not once found there, loses much if not all of its point in the light of the fact that the Hebrews looked upon the kidneys as the organs of thought, and that "reins," "mind," "thoughts" and similar words are sufficiently in evidence; while the flagrant bit of pessimism which crept into page 124 is denied by all normal life. The course of the thought is very leisurely. Ideas are few and carefully selected; but they are driven home with tremendous force. It seems a pity to give so much time, practically an entire lecture, to the consideration of God's immutability and unity in a discussion of preaching and the same is true of some of the material included in others of the lectures.

In general it may be said that the volume is less a series of academic discussions of preaching than a personal message to some younger brethren. It presents us with some of the harvest of many years of rich and varied and unusually interesting experience, delivered with all the preacher's charm and vigor. Best of all, it brings us into close touch with another big personality, a true descendant of the prophets of Israel, whose friendship should make for a sturdy and aggressive ministry, vital, passionate and full of the Spirit's power.

HENRY HALLAM TWEEDY.

Three volumes in *The Short Course Series*, edited by John Adams, B.D. Chas. Scribner's Sons, New York, 1913. 60 cents.

The idea of the editor in this series is to produce obtainable volumes by leading thinkers, which will give blocks of biblical material in exposition, for use in short series of expository sermons, or for Sunday School teachers and laymen interested in the history and doctrine of the Bible.

The Seven-fold 'I Am'. Thomas Majoribanks, B.D. A beautiful massing of material on the self-descriptive term used by Jesus. Not sermons, but many a sermon suggestion.

Jehovah-Jesus. Thomas Whitelaw, D.D. That the Jehovah of the Old Testament and Jesus of the New are identical, is the theme of this volume. The treatment is unique and full of sug-

gestion. One feels, however, that the author has sacrificed scholarly reasoning to a conservative creed.

The Man Among the Myrtles. John Adams, B.D. A wonderful exposition of the visions of Zechariah. It will be especially appreciated by those for whom the Hebrew Lexicon has become rusty. One feels that the author is reading close to the lines of the sources, bringing out their tone and color.

The Silences of Jesus, and *St. Paul's Hymn to Love.* Rev. Percey C. Ainsworth. Flemming H. Revell Co., New York.

The glimpses that we have of the life of Jesus are at best fragmentary. Whether it is best for us or not, we wish that we might read the whole story. In the first half of this volume the author has tried to picture some of the silent hours and years of The Master's life by reflection upon his teaching and action in our records. He has done this in a tender, sympathetic way, that brings out the glow and warmth of the inner nature of the great Master of men.

In his appreciation and tribute to Paul, the author again shows his sensitiveness to the beauty of truth. With a depth of suggestion he dwells on the attributes of the great reality which Paul wrote about and men have preached about for centuries.

The Practice of Salvation. Patterson DuBois. Fleming H. Revell Co., N. Y., 1913. $1.00.

An attempt to define in terms of common thought some of the vague, yet familiarly used, terms of Christianity. He states well the psychology of the average thinker, and his book is rich in suggestion for the clarifying of religious thinking.

F. H. S.

Yale Divinity Quarterly

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Owing to a mistake in the office, a number of May issues of the Quarterly were sent out in place of the November issue. The management will be glad to correct this error if those receiving the May issue will report.

The prominent part played by Yale men in the recent convention of the Congregational Church, in Kansas City, is a source of pride to all men interested in Yale, no matter what their denominational affiliations may be. As moderator, Dean Brown was the dominant figure of the convention, and performed his duties in masterly fashion. Hardly less important was the position held by Professor Walker as a member of the committee of nineteen. He has returned to Yale, as some one has aptly put it, not merely a teacher, but a maker of Church history. Among the alumni of the Divinity School who were prominent—and there were many—was Rev. Oscar E. Maurer of Center Church, in New Haven, whose address before the Home Missionary Society is published in another part of this magazine.

After his return from the Kansas City Convention of Congregational Churches, Dean Brown, its newly elected Moderator, responded to the desire of many of the students to hear about it from him. One evening he gave a brief and interesting resumé of the procedure of the convention, dwelling particularly upon the changes in creed and organization adopted

at the suggestion of the Committee of Nineteen. The thing that seemed to impress the Moderator most was the general spirit of genial brotherhood that characterized the relations of all, even those whose doctrinal differences were widest.

SCHOOL NOTES.

On Monday evening, November 6, students of the Divinity School enjoyed the privilege of meeting Dr. and Mrs. J. H. Wyckoff informally in the Lowell Mason Room. The evening was pleasantly spent in conversation around the fireplace. Refreshments were served. Mrs. Brown and Mrs. Porter were hostesses of the evening.

In accordance with the plan adopted by the entire University examinations this year will be held during the last week in January instead of December, as formerly.

On the evening of Thanksgiving Day members of the faculty and students with their wives gathered in the Lowell Mason Room for a social evening. Old-fashioned games were played. A feature of the evening was the singing of several songs composed by Professor Tweedy and others, which will appear in printed form later. Refreshments of cider, apples, pop-corn, and nuts, were served.

The social committee of the Y. M. C. A. is planning to inaugurate a series of bi-weekly socials in the Lowell Mason Room during the winter term. It is hoped that these informal gatherings will aid in developing the social life of the school.

Upon Dean Brown's return from Kansas City he was met at the station by representatives of the faculty and the different classes, who escorted him to Edwards Hall. Here he was given an ovation by the student body. In the evening he was serenaded in his home and presented with a gavel in recognition of his election to the office of Moderator of the National Council of Congregational Churches. Professor Walker was also given a hearty welcome upon his return. Professor Walker rendered valuable service at the council as a member of the Committee of Nineteen.

CHAPEL TALKS.

Among those who addressed the students at the chapel hour during the fall months were Mr. Paul Micou, Theological Student Secretary of the Y. M. C. A., Pres. Eaton of Beloit College, Sir William Ramsay of Oxford and Prof. Kirsopp Lake of Leyden. The one lecture by Prof. Ramsay on "Paul and the Mystery Religions" and the two by Prof. Lake

on "Christian Preaching in the Apostolic Age" and "The Theology of Acts," respectively, were largely attended by students of the University. On the 10th of December Capt. Cele, a Zulu prince and a recent graduate of Hampton Institute, delighted the school at the noon-day hour with his quaint earnestness and vivacity. He is about to return to his home-land to found an industrial school and is thoroughly imbued with the vision of the work before him.

Y. M. C. A. NOTES

Among the activities of the Young Men's Christian Association in the Divinity School are two lines of work from which it is hoped much good may come.

In the early fall the faculty appointed a faculty advisor and student leader for each of two bands to consist of about ten men each. One of these bands with J. C. Archer of the Senior Class as leader, and Professor Beach as advisor, will conduct special meetings in some of the churches of New Haven and vicinity. The object of these meetings will be to disseminate knowledge of the foreign mission fields and to stimulate interest and sympathy in behalf of the great work which is being carried on there. The other band, with Vernon W. Cooke of the Senior Class as leader and Assistant Professor Macintosh as advisor, will hold evangelistic meetings in needy fields, both in New Haven and vicinity.

It is time we began to think about our delegation for the Y. M. C. A. Conference at Northfield next June. For inspiration and real spiritual power these meetings are second to none in the country. The Yale Divinity School ought to have at least ten delegates.

More and more seminaries are recognizing the great opportunities which exist in the large student conferences for recruiting men for the ministry.

THE NEW "SAMUEL HARRIS" CLUB

This year witnesses the organization of another student society for inquiry and discussion. This club is named in honor of the late Professor of Systematic Theology who established and developed the course in "Philosophy of Religion." The nucleus of its membership consists of those who are now taking that course. The discussions follow the order and line of the class lectures. The meetings alternate with those of the Stevens Club on Monday nights. E. P. Gish, Spec., is President, C. E. Pickett, '15, is Secretary and Prof. Macintosh is Faculty Advisor.

THE STEVENS THEOLOGICAL CLUB

is consistently maintaining the standard of work and interest which it established for itself after its rejuvenescence at the beginning of last year. Almost the entire Senior and Middler classes are enrolled. The following subjects have been discussed in the order named: Churchill's "Inside of the Cup," "Authority," "Revelation" and the "Theology of Schleiermacher."

THE SEMITIC AND BIBLICAL CLUB

of the University has been reorganized and the response which the energetic efforts of its President, Prof. Kent and its Secretary, Dr. Dahl, have elicited, assures a most profitable and successful year. The club now holds its meetings in the library room of Dwight Hall every other Wednesday night. The total membership is now about two hundred and ten, the Divinity School representation, numbering about sixty-seven. So far this year Prof. Clay has lectured on "Babylonian Inscriptions," Prof. Kirsopp Lake of Leyden on "The Theology of Acts," and Prof. Torrey on the "Golden Age of Hebrew Poetry." The aim of the club is to present in the most interesting way some of the most signal results of the best biblical scholarship.

On the basis of work done during the spring term of last year the Prize Scholarships have been awarded as follows:

Fogg Scholarships.

Class of 1914—Henry Augustus Arnold, B.A. Beloit College 1909, Oak Park, Ill.; Andrew Leitch, B.A. Butler College 1911, M.A. 1912, Glencoe, Ont., Canada.

Class of 1915—Clarence Reidenbach, B.A. Butler College 1912, Nineveh, Ind.

Allis Scholarships.

Class of 1914—Marvin Rudolph Brandt, B.A. Beloit College 1910, Beloit, Wis.; David Dunn, B.A. Franklin and Marshall College 1911, M.A. Yale University 1913, Huntingdon, Pa.; Lennie Shell Nightwine, B.A. Central College 1911, M.A. Yale University 1913, Sweet Springs, Mo.

Class of 1915—John Franklin Candy, B.A. Beloit College 1911, Dakota, Ill.; John Fuller Hall, B.A. Doane College 1909, Omaha, Neb.

The recently elected officers of the Leonard Bacon Debating Club are: President, Wilford H. Mclain, 1914; Vice-President, Floyd Allison Shaw, 1915; Secretary, Arthur E. St. Clair.

The following men were delegates to the Student Volunteer Conven-

tion at Kansas City, December 31, 1913-January 4, 1914; David Dunn, 1914; Lennie Shell Nightwine, 1914; John Franklin Candy, 1915; Ray Anderson Eusden, 1915; Rodney L. McQuary, 1916; Ellis P. Gish, Special Student.

Rev. John H. Wyckoff, D.D., of Vellore, India, has just completed a very interesting and instructive course of lectures on Apologetics from the Missionary Viewpoint. The lectures have been well attended both by the students and members of the Faculty.

ALUMNI NOTES

1877—Prof. Frank L. Lee has resigned from Washburn College, Topeka, Kan., to take up an extension professorship at Atlanta Theological Seminary, Atlanta, Ga.

1885—Rev. W. H. Medlar has been installed at Glenolden, Pa.

1890—Rev. E. Victor Bigelow has gone to Andover, Mass.

1892—Rev. Henry R. Miles has resigned the pastorate of First Congregational Church, Berkeley, Cal., and has taken up his work at Dwight Place Church, New Haven, Conn.

1893—Rev. Henry M. Goddard has been called from Essex, Mass, to Union Church, North Redding, Mass., and to the chaplaincy of the State Sanitarium.

1895—There were six members of this class present at the National Council and a most enjoyable reunion was held on Saturday evening, October 25th. Two of the number had not seen each other since commencement eighteen years ago. The names of the six at the Council follow: L. C. Grant, H. L. Hartwell, J. B. Kettle, C. A. Osborn, J. B. Toomay and P. P. Womer. Each resides in a different state. They also had the pleasure of sitting at the same table at the Yale University banquet.

1896—Rev. V. W. Blair has left the Payne Avenue Church of Christ, North Tonowanda, N. Y., to assume the pastorate at Eureka, Ill.

1898—Rev. J. E. Sarles has changed from Antigo, Wis., to Whitewater, Wis.

1899—Rev. H. A. Jump has accepted the pastorate of the Congregational Church at Redlands, Cal., for one year. A second son, Laurence Atchinson, has been born to Mr. and Mrs. Jump.

1900—Rev. John E. Whitley leaves Cambridge, Mass., to be temporary substitute in the Boylston Congregational Church, Jamaica Plain, Mass.

Ex-'03—Rev. Charlton B. Strayer goes from Green Farms, Conn., to the Bedford Park Church, New York City.

1903—Rev. Charles S. Bodwell has resigned from the First Congregational Church, Danvers, Mass., to enter the Unitarian ministry.

1905—The engagement of Rev. Albert E. Roraback, pastor of the Church of the Evangel, Brooklyn, N. Y., to Miss Gertrude Remsen Dittmars has been announced.

1908—Rev. John Lee Maddox has gone to North Bradford, Conn., from Bethlehem, Conn.

1908—A son, Theodore Guilford, was born to Rev. Theodore B. Lathrop on December 17th. Mr. Lathrop is Chaplain and Instructor in History in Atlanta University, Atlanta, Ga.

1910—Rev. Clifford G. Thompson has accepted a call to the Congregational Church of Ridgeville, Ind., and is at work there.

1911—Rev. Christopher H. Yearwood died in Providence ,R. I., Oct. 29.

1912—Rev. H. M. Bartlett was married on the 20th of November to Miss Alice May Storrs of Spring Hill, Conn. Mr. Bartlett is at present pastor at North Coventry, Conn.

1912—To Rev. and Mrs. W. A. Jenkins, Sayville, N. Y., was born on the 17th of October, a daughter, Ora Lee.
Rev. Jordanides is now located at the Y. M. C. A. at Lowell, Mass.

1913—Rev. F. C. Stifler was ordained in Michigan Avenue Baptist Church, Saginaw, Mich., November 11, 1913. The sermon was preached by his brother Rev. J. M. Stifler, D.D.

Rev. Herbert A. Sawyer is pastor of the new Oak Lane Park M. E. Church, Philadelphia, which was dedicated November 16, 1913. Rev. William E. Sawyer is doing pastoral and social work at Hackensack, N. J.

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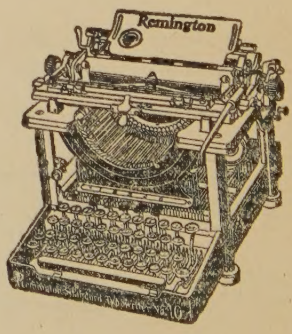

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